2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

For the sake of brevity and clarity I have set forth the following notes under separate heads, each head being devoted to one type of Dorob.

Il-Baiskye

The *Baiskye* Dorobo live mainly with the Masai. Some of them are poor, but many have acquired herds of cattle. A *Baiskye* elder named Payiana, living at present with the Masai of the Moipo area,[1] as one of the largest herds in the southern part of the Masai Reserve. The *Baiskye* follow Masai customs and methods of life except when they are prevented from doing so through poverty. The acquisition of a few cattle immediately converts a *Baiskye* Dorobo into a Masai, to all intents and purposes,[2] and his women have not that instinctive distaste for living among and sleeping in close proximity to cattle evinced by their Dorobo women. The *Baiskye* have no language except Masai,[3] will tell you that they *are* Masai and are admitted by the Masai to be the same as they are themselves. None the less, it is interesting to note that the habituated eye cannot often pick out the *Baiskye* from an assemblage of Masai, particularly if the *Baiskye* present be elders. The reason for this is, I think, that the privations these people have been forced to undergo in the past have left their mark. There is something *forworn* in the physiognomy of the *Baiskye*, common to all natives who have, at one time or another, lived by hating and away from their fellow-men.

In this connexion it is of interest to note that Sir Claud Hollis, in an article in *Man* (December 1909), mentions the fact that he once met some Masai-Dorobo in the Rift Valley who did not speak Masai (*see* p. 138 and other references *infra*). I think that the tentative theory advanced by him that

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Wanampo, whose article in the Celtic connexion that of the Dorobo to the Masai, were all speak this, though they formerly had a language of their own (which some still remember), and, further, that the custom of the Dorobo [illegible]

[1] The area bordering the Pongani river, north-west of Kisumu.

[2] Mr. [illegible], Magistrate, in a recent article in the *Journal of the African Society*, makes a passing reference to the *Baiskye*, whom he considers to be entirely unassimilated Masai.

[3] Except fragments of course. A certain number of Masai in the Kisumu area speak this tongue, likewise many Dorobo.

T: Wayland M-5 (ca. 1926) 1931 FLA Dorobo FL 6
Jiye FK 8
Acholi FK 4

102
103
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193
233
619

[p 199]

000 Africa, East. Hobley.

Notes concerning the Kikuyuns of Mount Kenia, British East Africa. By C. W. Hobley, Assoc.M.Inst.C.E., Local Correspondent of the Anthropological Institute. 17

To the west of Kenia country, in the Mau Forest north-west of Mount Trident, live a tribe of so-called Dorobo people, who, like other branches of their race, exist solely by hunting, and possess neither flocks nor herds, neither do they cultivate the soil.

By the Masai they are called the Ogiek, and they call themselves the Ondik. They have intimate relations with the Eastern Masai, and generally speak the Masai language; in fact, members of the young Masai men, for whom the law "spearing the lion" is absolute, leave their homes and go and settle among these people for some years, and probably marry Ogiek women. It is their ambition to discover what is the true aboriginal type of the race. The representatives with whom I have come in contact had, however, rather complexions than the majority of the Masai, and had very peculiar eyes, which reminded one somewhat of the Mongolian type. In height they averaged 5 feet 6 inches to 5 feet 10 inches.

513 Their dwellings resemble are very simple; the natives usually possess the labor of the girl with some few cattle from the veg of the "ndinda," or wild date palm, and a few sundry other chattels, as "kanzuri," and value among the Masai.

[10]

be found hunting on his area, though he would be liable to pay blood-cattle for homicide. 423 [682]

As for trapping, it is said that nobody steals meat from traps because their bullen would swell to a great size if they ate stolen meat. Public opinion, too, is strongly against such a mean action, and is of itself a powerful deterrent. Nowadays trapping is the chief source of meat, and the common practice is for a man to set three or four traps at a time in different places, and to visit them every two days or so to see if anything has been caught. 224 [685] [434]

Monkeys and birds[1] are killed for their meat and skins; pig provide meat and gut for bow-strings. [237]

2. Agriculture.[2]

The Dundee are in process of changing from a hunting to an agricultural existence, from the uncertain hunting economy to the more certain one of agriculture; and the more economic pressure which has forced them to till the soil is now encouraging a desire for cattle, which are being slowly and laboriously acquired. This leads in turn to a more self-supporting state, with less dependence on the Dandi for grain crops; and agricultural techniques, both in tillage and stock, are being learnt from the Dandi and from Europeans. 778 [334] [241] [293] [648]

Both sexes work in the cultivated plots (indawa), and are helped by children, who weed the crops, herd the stock, and milk the cows. The crops grown or grazed are sheatter (sheatter cassava, called amali in Swahili) and maize; millet and tobacco are still bought from the Dandi, from whom the Dundee also get sheatter and maize seed when necessary. Unlike the distribution of the force into hunting areas, people cultivate the ground close to their own houses, and a group 241 [660] [567] [838] 241 419 [842]

[1] The birds killed are:
[illegible] (Bateleur Eagle) [illegible] [illegible] [illegible]

/7/

In three mighty surges that followed one another at long intervals, the Ideal people came from the north down toward the equator. The long separation from one another in space and time, their different length of residence in the new East African homeland, and the different shaping of their fate conditioned by that make them appear to us today as three branches of the Ideal people.

The remnants of the earliest immigrant host are the Ank, commonly known under the cover of Wandorobbo /Wandorobbo/ (= Swahi formation from the Ideal word El dandee ; the poor), of whom they form only a part.

Although the traditions of the Ank has nothing to say about a former possession of livestock, one must nevertheless assume, especially on the basis of their ethnography, that they immigrated as cattle-raising nomads and, as such, took possession of large parts of the steppes. Wars among themselves, livestock epidemics, and, finally, the pressure by the Tonga weakened the Ank to such an extent that it was easy for the second host of Ideal, the El Kunh, the first sections of which were the El Lumbwa, and the last ones the El Ongili, where it came to, to drive out the ruined Ank altogether. A part of them found refuge among the neighboring agriculturists, with whom they merged, another part among their oppressors, who adopted them as members of the tribe; the rest, however, withdrew into the forests and bush of the steppes, where still today, in great poverty, they scrape a poor living by hunting.

The fate of the Ank, however, was not to be spared the El Kunh either. After a rather long period during which they cooperated with the Tonga for dominion in the steppes, the Kinlenjok opponent again several times and, as before, brought poverty and death. And again, as before, the ear existences did not remain alone. The third host, the El Kalenjok (Eng. of Kalenjok's, immigrated here from the north, and it looked as though it would rapidly complete, by means of bloody fighting, the destructive work of the epidemics. But the presence of the Tonga, who in places were just as powerful as they were feared, divested the belligerency of the Ideal. They joined the El Kunh for the common fight against the former.

/10 cont./
eyes are almond-shaped, straight or somewhat slanted. The nose is extended, narrow, and, at the root, [illegible] deep-set compared to the forehead. Its alae are narrow and very fine, the nostrils roundish to longitudinally oval, less often transversely oval. The bridge of the nose straight, sometimes slightly convex. The lips are full, without showing actually protruding. Protruding, thick lips are something more and striking that they can then cover the same labelish — lack lip (or actually: upper, less noted). The ears are small, except for the hypertrophic of the upper edge of the ear and ear lobes owed by the wearing of heavy ornaments. The hair is evenly scattered over the scalp, which is more closely down on recent-shaved heads. The hair often appears "ruby," but this is artificially produced. Only at a length of from one to three centimeters does it curl slightly and /11/ almost never becomes completely curly. The arms and especially the legs are very long, the ones thin, hands and feet, especially among female individuals, small, narrow, and delicate, the fingers are slender and often relatively long and narrow, the fingernails long, narrow, and slightly vaulted.

Even if the racial peculiarity of a three branches were to be traced anthropologically, one can [illegible] an even closer connection ethnographically, which are lead to the conclusion that all three belong to the same people. The difference in their principal occupations, to be sure, seem at /11. I appears here/ [illegible] to indicate a deep division. As has already been pointed out above, however, one can only explain these differences by the [illegible] behavior of a people of similar customs and habits under [illegible] circumstances. The [illegible] for work existing, based on the supposition a great deal, and the economic life necessarily governing and all were common. While the Woodwards had to endure it when the [illegible] fell victim to epidemics and acts of the enemy tribes, the latter, under pressure from the still [illegible] tribes, had to flee from the open prairie to their residences in the mountains. The Wabash persevered

Ill. 6. Young Ibibio. 9 and 4 pure-Ibibios, 9 mixed with Negro blood, 1 doubtful.

The Ibibio's privileged

[illegible] Even though, in general, one should be very careful in ethnology about drawing conclusions from linguistic bases, a certain permissible bow, on behalf of the three branches belonging to our people, to point to their language as well.

As a matter of fact, we find the same language among the Ibibio and Vrihoeli, with the insignificant [illegible] for the latter, with the great number of Ibibio dialects, sometimes this one, sometimes that one is their own, according to the location of their area. Likewise the very widely ranging Ibibio probably understand almost all the dialects. In addition, for the Vrihoeli, in general, according to the degree of their mixture with Negro tribes, a language of the latter's is more or less familiar. Of the Wouberdike, the [illegible] generals speak only the language of the Ibibio, whereas the [illegible] and